

The Manifesto.

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No. 5.

THE SPIRIT OF TRUTH.

ALONZO G. HOLLISTER.

THIS is the life-spring of all religion, and where it exists, it must manifest itself, it must plead, it must persuade, it must convince and convert. The same spirit which fills the missionary with daring abroad, gives courage also to the preacher at home, bearing witness to the truth that is within him.

There are those who say that if they held the whole truth in their hand, they would not open one finger. They seem to think it impertinent to mention religion unless it is asked for. Such people know little of the working of the spirit of truth. As long as there is doubt, and darkness and anxiety in the soul of the inquirer, reticence may be his natural attitude. But when doubt has yielded to certainty, darkness to light, anx-

iety to joy, the rays of truth will burst forth. And to close our hand or to shut our lips, would be as impossible as for the petals of a flower to shut themselves against the life-giving warmth of Spring.

What should we wait for, when thousands are ready to listen, if one will but speak the truth and nothing but the truth? Thousands are starving because they cannot find that food which is convenient for them. And even if the spirit of truth might be chained by fear or prudence, the spirit of love would never yield. There may be times when silence is gold and speech silver; but there are times also when silence is death, and speech is life—the very life of Pentecost. How can man be afraid of man; how can we be afraid of those we love?

Though political economists tell us that every convert costs us \$1000 and that at the present rate of progress it

would take more than 200,000 years to evangelize the world, there is nothing at all startling in these figures. Every child born in Europe, or America, is as much a heathen as the child of a Melanesian cannibal; and it costs us more than \$1000 to turn a child into a mature Christian. Why not, if every natural child must be born again, or born from above, before he can be a Christian, or in other words "see the Kingdom of God?" Jno. iii. The other calculation is totally erroneous; for increase of mental and spiritual propagations must not be calculated by simply adding grain to grain, but by counting each grain as a living seed, that will bring forth fruit, some thirty, some sixty, and some a hundred fold.

A religion may linger for a long time, it may be accepted by people because it is there, and they know of nothing better. But when a religion has ceased to produce advocates of the faith, prophets, champions, martyrs, it has ceased to live. The Prophet says "His word was as a burning fire, shut up in my bones."

Mt. Lebanon, N. Y.

INFLUENCE.

WARREN JOHNSON.

WEBSTER defines influence as literally, a flowing in; and from observation and experience, we should also draw the same inference; that it was an unseen mystical power, flowing into and permeating the mind, whether from visible or invisible agencies, and in a greater or less degree, affecting or modifying our physical, intellectual and moral actions. It also seems a self-evident fact, that

this power is inherent to some extent, in our very being, and that we are constantly exercising it, unconsciously or otherwise.

This is a solemn reflection to an awakened mind, pregnant with the deepest meaning, and one by which we should square the thoughts and actions of our daily lives. If this were always realized to the extent that its importance demands, how very different would our record stand. How should we ever diffuse around us an atmosphere redolent of love and kindness, unmarred by discord or disunion, but ever breathing forth a spirit of forbearance and long suffering under provocation or injury, which those who come within our sphere would realize. Thus should we not only be elevating our own character, but we should unconsciously be instrumental in the moral and spiritual development of all who come under our influence.

If the theory be true, that we leave our impress upon everything with which we come in contact, and that impression can be discerned by those whose spiritual natures have been sufficiently developed, though perhaps it may not be until ages afterwards; if this theory were true, and it were possible to always keep a realizing sense of the fact, what an incentive it might prove to moral discipline, that the impress we left should be pure and right, one we should be willing to meet; and what a stimulus it would be to an active growth in all the Christian virtues and graces; how ardent would be our endeavors to imitate Christ, our pattern and exemplar.

But, alas! this is a subject of too small interest to the mass of mankind, even professors of religion seem to care

very little whether their influence is purifying or otherwise. Each one seems intent on carrying out his own selfish schemes and aims, regardless of the wrong they are doing to themselves, or the effect they may have upon the well being of their neighbors whether it will guide them into the strait and narrow path that leadeth to life, or whether it may give them an impetus on their downward course.

As Believers in practical Christianity, we teach that a moral responsibility rests upon each one for the influence we exert upon others, and hence, we strive by a life of purity and uprightness to win others to the same life according to the precept of the Scriptures, "So let your light shine before men that they may see your good works and glorify your Father which is in heaven."

Canterbury, N. H.

LOVE.

—
LOUISA BATES.
—

IN no age or clime, in no language in which the human tongue finds utterance, is there expression more potent, fraught with deeper meaning, than the simple word, Love, the praise of which has been spoken and sung since Time began. No other emotion of the human mind has been more exalted, yet more debased, more revered, and more basely counterfeited, than this, whose spirit reigned in the garden of Edenic Innocence, and whose name daily falls from the lips of thousands, few of whom are conscious of its deepest, truest meaning.

Webster defines Love as the "concentration of the affections upon some particular person or object." Poets

and philosophers of every age, dissected and analyzed at this hidden spring of the organic machinery, with equally unsatisfactory results, until the intelligent, thoughtful people of to-day, are inquiring, "What is this Love of which we hear so much yet know so little?"

"The world is undergoing a change. We live in one of those mighty transitional epochs of human history, when old things are passing away, and all things becoming new. We are realizing the prophetic tidings of ages ago, that God would pour out his spirit upon all flesh." The perception of this truth divine, is even now descending from the spiritual heavens, upon those who will receive it, unclasping the sealed book of Mystery, and causing the clouds of ignorance and superstition to retire before its glorious advance, as the shadowy clouds of night retreat, when the Morning Stars herald the approach of the new born day.

"God and the Angel World are rolling away the rock of a base sensuality and carnality from the sepulchre of the sleeping spirit, and, obedient to the voice of Omnipotent Love, it is coming forth in the renewed power of a risen humanity." Even so, the awakening intuitive perception of the human soul, is beginning to comprehend the great Truth, voiced hundreds of years ago,— "God is Love, and he that dwelleth in Love, dwelleth in God, and God in him."

Then where shall we look for this precious gift, this boon of Love, to brighten our lives and strengthen our souls? Not in far off lands beyond the sea, for there they may not know God, nor the love that dwelleth in him. Shall we seek it in the many churches of our Christian land, whose costly spires point

upward, whose deep toned bells ring out their calls to mankind, to come in and declare themselves saved, through the merits of that Christ whose praise they sing, whose Love they profess, and whom their daily lives do deny? Nay for this Love of God for which we are searching, is unchanging as the heavens, as abiding, as pure and as true. Let us search for that tender, all embracing Love of God, in the charmed circle of the domestic family, but we find instead, at best, the tender natural affection which draws the sharply defined circle around its own, stamping upon it the law of "me and mine." Can we for a moment believe this to be that Love which is of God? prizing above all things of earth, the inestimable worth of one poor lost soul?

O! where shall we search for the Love of God, which passeth all understanding? For we would fain sell all that we have, wherewith to obtain this fount of Love divine, which shall be as a "Well of water springing up unto everlasting life." But listen, for even now cometh the answer from the depths of the soul within. "Draw nigh unto God and he will draw nigh unto you." Ho, every one who seeketh after Eternal Life, let fall the bands which bind you to earth, to the one set round of thought and feeling whose bounds are fixed, never to be encroached upon, whose theological tenets are securely packed away in little bundles like patchwork, just so many of them, and never to be any more.

Can it satisfy a hungry man to know that his neighbor enjoyed a bountiful dinner, yesterday? Nay Christian friend and when you are weary with trying to raise an inspiration by imagining the di-

vine and heavenly afflatus with which the patriarchs were imbued, so many hundred years ago, of Peter being led from prison at night, by an angel of the Lord, of the calm peace which filled the breast of the beloved disciple John, of the emotions which thrilled the soul of John the revelator, upon the lonely isle of Patmos, and the real living presence within refuses to be satisfied by contemplating the spiritual feast of others, then stretch out thy hand for thine own portion. Contrast the fullness of heavenly life they enjoyed, with your own barrenness, and then realizing the spiritual poverty of your own soul, "Draw nigh unto God, and he will draw nigh unto you." Reach out, with all the spirit power you are capable of, for something higher, nobler, truer, than you already possess, and then conscientiously live, no matter what the cost, up to the best of your light and understanding, as fast as it is revealed to you, and daily stronger will grow the cords which bind the soul to the one Infinite Central life, to Love, to God, whom "none but the pure in heart shall see."

Jesus of Nazareth, after his daily labor was past, went apart to the mountains at night, to pray, that he might be filled with power to do his Father's will, and did not the Father fill the empty cup to overflowing? Ann of Manchester, in prison persecuted, prayed to see and know of the power to save, and found it. Go, thou who wouldst obtain Eternal Life, knock at the windows of heaven, in the blessed assurance that they will be opened unto you, to-day. Labor for the gift of God, to discern the "things of the spirit," and it will be given, and, when, in Time or Eternity, there comes to you a call to follow

Christ in "spirit and in truth," to live the life he lived, and bear the cross he bore. Then "put off the old man with his deeds," and become joint heirs with Christ and Mother, rejoicing in the spirit life which "hath set us free from the law of Sin and Death."

"Do the Shakers suppress Love?" asks the world. By no means, honest inquirer and seeker after Truth, by no means. We seek to suppress the animal passions, whose vile indulgence the risen Jesus affirms has no part nor lot in the life of those who are in the resurrection, and against which, your true Shaker, recognizing in his soul the voice of that God who is calling him to forsake the earthly, generative order, with all its kindred ties, its ambitions, and perishable fame, to receive the kingdom of heaven, as a "little child." For Christ's sake, he may go forth, strong in the Lord, to labor in the fields "already white with the harvest," and will never cease to wage relentless war, until God "giveth him the victory."

Then, and then only, will Love, the gift of God to the triumphant soul, the offspring of heavenly Purity, the dove of Peace, descend to make its abiding place in the temple of his pure spirit. It will endow its possessor with that true Christ-likeness, which, freed from the limitations of self, finds its chief pleasure in strewing pearls of joy and happiness upon another's darkened pathway, ever seeking to uplift and bless, willing to lay down life itself, that others may live, and grow, and expand in the sunlight of God's truth. "Draw nigh unto God and he will draw nigh unto you." Ho, every one who doth hunger and thirst after righteousness, the "Spirit and the Bride say come, let him that

heareth say, come, and let him who is athirst, come," draw nigh, and drink of that everlasting fount of Life, whose name is Love.

Thou Love Divine, from God come down,
Descend, thou Dove, from Mother's throne,
Abide with me, and be my own;

My guide, my stay, forever.
My daily strength and comfort be,
Until from Earth and Time set free,
My soul in peace shall walk with thee,
Beside Life's crystal river.

Watervliet, Ohio.

JUSTIFICATION.

MARY WHITCHER.

Do your duty every day,—
Live to God the best you may,—
Yours shall be the earned pay
Of sweet justification.

Cloudy days and nights will come,
While the darkness makes them one;
Notwithstanding, you've a home
In sweet justification.

God would be no God to serve
To the tension of each nerve,
If in Him was no reserve
Of sweet justification.

It is enough, the earth will move,
And only half is made of love,
And what the metal yours, will prove
To bring justification.

'Tis all according to your light
Obeyed or saddened, wrong and right
Kept in the Motto clear to sight
Is your justification.

'Tis done, in honor let me stand,
The laboring oar is in my hand,
And by its plying brings the Land
Of rest and restoration.

All this in time, eternity
May hold a greater joy for me,
But what can Heaven really be
But sweet justification?

Canterbury, N. H.

OBEDIENCE is better than many oblations.

GOSPEL.

ARABELLA SHEPARD.

"THE gospel is pure, easy to be entertained, full of mercy and good fruits, without partiality and without hypocrisy." This short sentence of scripture language, speaks volumes. Who would not be in possession of such a gospel? It is worth more than silver or gold, or all that this earth can bestow. Whoever hath this gospel, and doth strictly live it, hath the durable riches; riches that never will fail to comfort or console under the most complicated and severe tribulation that we could be called to pass through. It is the pearl of great price, and will recommend itself to the mind under all circumstances. To become possessor of this gospel, a thorough work of self-examination is necessary in order to expel from the heart every evil propensity, and when impurities are removed, we shall be in the way of cultivating and cherishing the heavenly and the Christian virtues which alone will recommend us to a beautiful home beyond the scenes of time.

North Union, Ohio.

AID YOURSELF AND GOD WILL AID YOU.

J. F. WALTER.

"Aid yourself, and God will aid you,"
Is a saying that I hold
Should be written not in letters
Wrought of silver or of gold,
But upon our hearts be graven,
A command from God in heaven,
'Tis the law of Him who made you—
Aid yourself and God will aid you.

Aid yourself—who will not labor
All his wants of life to gain,
But relies upon his neighbor,
Finds that he relies in vain.

Till you've done your utmost, never
Ask a helping hand, nor ever
Let the toilful man upbraid you—
Aid yourself and God will aid you.

Aid yourself—you know the fable
Of the wheel sunk in the road;
How the carter was not able
By his prayers to move the load,
Till, urged by some more wise beholder,
He moved the wheel with lusty shoulder.
Do your own work—your Maker bade you—
Aid yourself and God will aid you.

It is well to help a brother
Or a sister when in need,
But, believe me, there's another
Not-to-be-forgotten creed.
Better lore did never science
Teach to man than self-reliance,
'Tis the law of Him who made you—
Aid yourself and God will aid you.

Aid yourself, be not like ivy
Clinging still to wall or tree,
That can only rise by striving
For support unceasingly.
Rather be the oak, maintaining,
Heart and branches self-sustaining;
For this the "Great Task-master" made you.
Aid yourself and God will aid you.

—*The Moderator.*

THE SIGNPOST.

If you sit down at set of sun,
And count the acts that you have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent.
But if through all the livelong day,
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace,
That brought the sunshine to one face;
No act most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

—*Youth's Companion.*

THE MUSIC OF THE SPHERES. No. 1.

DANIEL FRASER.

"Soon as the evening shades prevail,
The Moon takes up her wondrous tale,
And nightly to the listening earth,
Repeats the story of her birth.
While all the stars that round her burn,
And all the planets as they turn,
Proclaim the tidings as they roll,
And spread the truth from pole to pole.
Ever singing as they shine,
The hand that made us is Divine."

MATERIALISM is not constructive, it is a force to shake anything that can be shaken. In as much as you have operated in the interest of truth and goodness you have done well. To all who have so operated, we are to a certain extent indebted for the mental and personal freedom we enjoy to-day. The order of human progress at present seems to be, that old theologies have to be greatly broken up before much can be done in removing creedal limitations. Even then, a great work has to be done, before the *material rights* of all can be secured.

Under the pressure of new ideas and corresponding sentiments, modern civilization is evidently nearing a crisis. To direct the forces inhering in this movement aright, will be true statesmanship; to oppose, or obstruct, is only to increase them and render their action destructive.

The Declaration of Independence, was as much as could be done in 1776. It has been charged with being a "glittering generality." Even the result of the Great Rebellion did not meet that charge; the emancipated being left destitute of land.

The corner stone of modern civilization is the monopoly of land; rendering all who have no land "Commodi-

ties." Forcing the landless into the labor market, and subjecting them to the "Law of supply and demand." Another "Declaration" is needed, declaring that every person shall have access to all the elements by which life is sustained, without money or price.

To say that he or she, has an inalienable right to the pursuit of happiness, and shall have access to all the air, sunlight, and rain that comes; but cannot get an inch of land except at somebody's price; is to make those who cannot buy, servants, slaves, commodities!

Land being the source of human sustenance, of social and judicial equality, and a regulator of the exchanges of commercial equivalents; they who have no land, have in reality no social nor judicial standing. They cannot even regulate the value of their own labor, the food supply being in the hands of others. Therefore, modern civilization in this light, "is the sum of all villainies." It brought forth Southern slavery, the pauperism of wages, and the millionaire. Standing armies, and a vast net work of debts; which, with the interest thereon, are of themselves huge villainies. They burden the poor to oppression; corrupt public morals with the presence of luxurious idlers, and with hungry multitudes standing in the marts of labor.

The troubles in Ireland and elsewhere have arisen, because the millions are at the will of those who hold the land. These troubles are a presage of the coming crisis, and of the manner in which it will be met. The relation of Landlord and Tenant, is one of the forms of human vassalage; is illogical with the idea of a Republic, and also with human equality.

The foundations of all just governments, will ever rest on a just apportionment of land. Morality rests there, and no where else. Where land is held by a few families, or vast tracts by corporations, *they will make the laws, and execute them in their own favor, irrespective of all considerations.* Here Rationalism and Justice, is a needed Force. Morality grows out of the fact that every human being has a distinct personality, and a sphere of rights, as extensive, and as well secured as are those of any other personality. Therefore, if one man has a right to land, all men have. Morality is justice. Religion is not theology, it is goodness—doing something whereby the neighbor is benefited. Modern civilization organically, has neither morality nor religion; there being in it no foundation for either. Hence, some of the attacks on what is called religion, may be accepted as public services. The ruling classes are the veriest materialists—they hold land to the exclusion of their equals by material force; if a hungry family takes from their stores, they inflict material punishment, and send the spirit of the thief to an impossible material hell. In the degree that a materialist does good, he is religious.

Materialism however is a negation, has ignorance for its foundation, not knowledge. The identification of even one disembodied spirit upsets it. This has been done to the entire satisfaction of some most honorable men.

The Personality of God—the Creator, is as well established, as is our own personality. What is personality? that is the question. If we affirm, that we are personalities, the Personality of God, is also established. On this important

subject, we need not hurry up conclusions; eternity is now!

Let us walk among created things, and learn the lessons they impart, bearing in mind that inorganic Nature, never reasons, cannot think, has no inventive creative ability; cannot create a state of things like itself, nor control its own conditions.

Living things claim our notice; the smallest plant and the loftiest cedar, have they not each a distinct identity? And do not all the plants, fruits and flowers, in beauty and usefulness grow harmoniously together through the ages, and maintain their individuality entire? And are they not all commissioned to control inorganic Nature? And does not each plant do so in its own *peculiar way*? And for its own special purpose? Is not every plant a chemist, working out wonderously, not only a definite thought, but a combination of them for an express and definite end? One grows on the naked rock, assimilates a little sunshine, a little air, and a little moisture; it grows, thrives, matures and dies, and decomposes a little of the rock on which it grew. Another, a more elaborate worker, strikes its roots into the new formed soil, and yields food for man.

What a profusion of beautiful and useful products lie around us! There is the spotless lily, emblem of purity, innocence and peace. And is not its sweet perfume figurative of the aroma of Divine goodness?

Grace is spiritual aroma. Does this perfume not also show, that its Creator has a knowledge of, and an ability to manipulate the delicate affinity of chemical action? Every flower and sweet smelling leaf, have not the odor of the

lily; noticeable variations abound. The same conditions which developed the lily, develops the blackberry. Why is it not a lily? Inventive ability in man shows itself in many ways; so in the handiwork of the Creator.

With equal pertinence we inquire why are a pair of scissors not an apple-parer? The answer is, the plants and these tools are expressions of thought intelligently exercised, causing each to answer a definite purpose. The thoughts are essentially alike, although the one transcends the other. One is human thought and will, causing iron to assume certain forms for certain purposes. The other, Divine thought and will, creates living, chemical organisms capable of building themselves up by manipulating and appropriating the inorganic elements; fulfilling thereby the designs of their Maker.

If we would save ourselves from confusion of thought, we must come to the conclusion that each plant is a creation of thought, and part of a great plan for the support and happiness of animated creatures. To grant personality to the maker of the tools, and deny personality to the Maker of the plants, is not reasonable.

We now come to a consideration of the order of the fruits in relation to human wants. There is the fragrant strawberry sheltered by the wintry snows, when they melt away, a few warm showers and pleasant sunshines, and this lowly and pre-eminent berry comes forth and heads the list of refreshing fruits. The delightful raspberries of various kinds, colors, and times of ripening follow, succeeded by the blue berries from the rocky uplands, and by the salubrious blackberry, whose very thorns are be-

neficent, without them probably it would have been extinct. The shining cherry pleasantly introduces itself among the berries and points to the larger fruits. The noble apple, the acceptable pear, the delicious peach, combining in themselves refreshment and nutriment.

Mt. Lebanon, N. Y.

(TO BE CONTINUED.)

ALFRED, ME., No. 5.

ORIGIN of the Shakers in Maine. New Light Baptists, called Merry Dancers Come-outers, etc.

BY ELDER OTIS SAWYER.

MANY manifestations of divine power attended the preaching of the gospel. Prophecies, gifts of healing, and remarkable signs, as evidences of the work, which were, no doubt, intended to confirm the people, in their faith. William Nason was a very upright and conscientious man. Like the prophets of old he felt called to warn the people to keep the fear of God. He marched around Massabesic Lake, in the road, a distance of some four miles. His message which he repeated at intervals, was, "Woe, woe to the inhabitants of the earth. Touch not my anointed and do my good prophets no harm."

Although scattered at some distance from each other, in private families, they were quite punctual in their attendance at public service, and in these seasons they found the most spiritual power, so necessary for their prosperity and protection. These services often continued till ten and eleven o'clock at night. A few hours were then allowed for rest and sleep. In the morning another service began at four o'clock and continued for an hour when the people were dismissed for the day, to attend to their temporal business. These protracted meetings continued only during the visit of the ministers from New Lebanon, and this was thought to be necessary in order to stand against the powers of evil, the spirit of opposition and persecution which was their daily portion.

It was not uncommon at an early hour of the morning when they were not engaged in religious service, for one brother to salute

his near neighbor with,—“More love brother David,” and then for this person to reply “More love brother William.” A more distant neighbor would hear the sound and repeat the watchword, “More love,” until for a long distance the air was made vocal by the sons of God shouting for joy, the angelic salutation which served as a bond of union and peace, like the cry of the watchmen in ancient cities. “All is well,” but more in harmony with the voice of the angels at the birth of Jesus, “Peace on earth, good will to man.”

The Society at Alfred, Me., was organized in March, 1793, under the charge of Father John Barnes of Alfred, Elder Robert Mc. Farland of Gorham, Me. Mother Sarah Kendall and Eldress Lucy Prescott, both of Harvard, Mass. The Sisters rode from Harvard to Alfred in the saddle, and this was almost the universal mode of travel at this date. The Society of Harvard made the Sisters a present of the horses, saddles and bridles. These were the first Shaker Sisters that visited the State of Maine from the west.

In 1792 timber was cut for a more commodious “Meeting House, which was built after the pattern of the one at New Lebanon. This house was finished at the close of the year 1794. We here copy, verbatim, the oldest piece of writing extant, sent to us from New Lebanon. This refers to the building of a house for religious purposes, and was passed to Father John in 1791.

“When the gift and order of God, to build the house to meet in for the public worship of God, in this place was publicly made known to us, the conditions were as follows;

1st. That it should be built by free contributions. None were desired to give anything towards the building, but such as could do it freely, as a matter of their own faith, and never after bring any one into debt or blame on account of what they had done. They need make no excuses of being in debt or in poverty, as God required no more of them than what they were able to do, according to justice.

2nd. That it should be done by a joint union and agreement with each other.

3rd. As the house is for religious and not for common use, none might hold a right of

government in the house, by virtue of what they had done, but by Church order the property being changed from a private to a public use, is consecrated to the Lord. It is the privilege of all that believe and are holden in union, according to their opportunity, to assemble in, one day in seven, for the public worship of God. Any further privilege to the use of the house must be by order, as the good of the Church and Society may require.”

The above was received from Father James Whittaker, and was the Covenant by which the house of worship was built in New Lebanon.

Father Joseph Meacham then writes, “If you as a people believe it to be your duty to build a house to meet in as you have signified, you have liberty, according to the same order and covenant.”

A great many visitors called to see the Believers, as inquirers, and at such times shared their generous hospitality. Sometimes their stock of provisions would run quite low, when a system of rigid economy would have to be practiced. Potatoes, salt meat and brown bread were staple articles. Milk, cheese and butter were sometimes added, but these were used more as luxuries. On this fare they thankfully gave their hands to work and their hearts to God, that they might lay the foundation for a united inheritance.

If there was a select spot of ground that was considered holy in ancient times, then sacred and thrice hallowed is this consecrated soil upon which our feet should lightly tread. Sacred is each dwelling and upon the lintel of each door, let holiness be engraven.

Trustees were appointed to take charge of the property and Gowen Wilson and Jonathan Nowell were called to this office. Members of the Society that lived at a distance either sold or exchanged their farms and moved into their new home. Nathan Freeman, Joshua Harding, Josiah and Aaron Whitney, also Barbara Brown came from Gorham. Gowen Wilson brought his family and most of his property from West Gloucester. Eliphaz Ring owned property in Poland, where Hiram Ricker now lives (1884) and where the celebrated mineral springs are situated. Eliphaz made an exchange of prop-

erty with Jabez Ring, and by this the Believers obtained their excellent water privilege and mills. This was a valuable acquisition.

The new meeting house being finished the Ministry soon moved into it. They found it much more convenient than the former one and furnished with so many rooms that it not only could accommodate their own order but could be the home of the Ministry when such chanced to come from New Lebanon, or from other Societies.

Mother Lucy Wright, in her visit to the Societies in Maine, in 1803 made this house her home during her sojourn. The other members of the order at this date were Elder Abiathar Babbitt. Stephen Markham and Eldress Ruth Langdon. After closing their visit at Alfred, they returned directly to New Lebanon. Mother Lucy again visited Alfred in 1810 and occupied as at a former date, the upper rooms in the Meeting House.

A dwelling house for the family was raised in 1794 and finished in 1795 and on the 3rd day of January 1796 (Sabbath day) the family moved into it.

Elders were also appointed at the time of the organization of the Society. David Barnes, John Cotton, Sarah Barnes and Dana Thombs. The Society was now duly provided with directors in accordance with the order of the gospel. After providing a Meeting House, and dwelling for the family, it was their next object to build some workshops, suitable for the Brethren and Sisters. As the Sisters manufactured their own cloth they occupied several rooms with their spinning wheels and looms. It was not uncommon for Sisters to work late into the night, carding and spinning both cotton and wool.

Flax was raised every year and manufactured into cloth for shirts, sheets and pillowcases, and they would, at times display their skill in making beautiful kerchiefs of fine linen. Some of these were white with blue borders and others checked, blue and white.

The cotton was bought of merchants in Portland and manufactured into cloth. After the introduction of machinery in Rhode Island for the making of cotton yarn, the merchants of Portland would supply the Society with the yarn which the Sisters would weave into cloth and were paid a certain price per yard.

The sister's shop that was built in 1796 underwent a thorough repairing in 1872. The interior of the building was changed to meet the demand of today. The exterior was also changed, then painted white and trimmed with green blinds. The Meeting House of 1786 was used for many years as a workshop, where the brethren manufactured a great many tubs, pails, churns and also linen and woolen wheels. Other buildings have been raised as need required so that ample accommodations have been provided for the several branches of business.

(THE END.)

PIOUS PRETENSIONS.

L. K. WASHBURN.

THE distinguishing characteristic of the religion of to-day is pretension. The mightiest work of the Church is to make men and women profess religion. Belief is exalted above character, and moral men are told that God does not care for them. The most prominent preacher before the world to-day said, in a recent discourse, "To believe in Jesus is all the religion we need;" and, we are sorry to say, that a great many people agree with him, for it is all the religion they have. The popular motto of piety is: "Where christianity is religion, 'tis folly to be moral;" and so hypocrisy takes a front seat in the temple of Pretension, and the man who cheats his neighbor and believes in Jesus is invited to lead the meeting in prayer.

Professional piety has done little more than make up a pious face. Its articles of belief outnumber its good deeds. There is a great deal said about following Jesus, but we only hear about these followers, we never see one. Where is the man that follows the commands or the footsteps of Jesus? Jesus said, "Sell what thou hast and give to the poor." Who heeds the command?

Do people know what sort of a man this Jesus was whose name they take so piously on their lips? He was a friend of publicans and sinners. He was a companion of the poor and lowly. He worked to help those whom the world despised and forsook. He

associated with men who broke the Sabbath law. Do people know what persons Jesus praised for their piety? The Samaritan, hated and scorned by the Jew. The Publican, whom the Pharisee would not touch lest he be contaminated. The poor widow, who brought two mites to the treasury of her Lord. Do people know what Jesus taught? He did not preach the God of Abraham, Isaac and Jacob, but the God of the grass, the lily, and the sparrow. He did not say, Do as Moses told you to do; but, "Why judge ye not of yourselves what is right?" He did not say, They shall have eternal life who call me Lord, Lord! but, "They who do the will of my Father in Heaven." Where is the minister who pretends to be a disciple of this Nazarene preacher? Who is doing what Jesus did? Who is commending the kind of persons that Jesus made models of piety? Who is preaching the God of nature's beauty and life? He is not to be found in a Christian pulpit in the United States.

Where is the man who professes to be a follower of Jesus, who is following him? If men do not honor this man, then let them stop pretending to honor him. If they do honor him let them do as he did; let them teach as he taught; let them live as he lived; but I do not hesitate to declare that there cannot be found in a single church in Christendom one person who honors Jesus enough to imitate his life. I raise no question now of the virtue of following Jesus, or of living as he lived. With that we are not at present concerned. I merely assert that people who call themselves Christians care nothing for the man whom they call Christ, and that the religion of these people is only pious pretension. Let men stop putting on religion, stop wearing it. To carry a cross upon the breast is no surety that the heart that beats beneath it is pure and holy.—*The New Age*.

[Contributed by G. B. Avery.]

HOW TO BE MISERABLE.

SIT at the window, and look over the way at your neighbor's excellent mansion which he has recently built, and

paid for, and sigh out, "Oh that I were a rich man."

Get angry with your neighbor, and think that you have not a friend in the world. Shed a tear or two; take a walk in the burial ground, continually saying to yourself "when shall I be buried here?"

Sign a note with a friend, and never forget your kindness; and, every hour in the day whisper to yourself, "I wonder if he will pay that note!" Think everybody means to cheat you. Closely scrutinize every bill you take, and doubt its being genuine till you have put the owner to a great deal of trouble. Believe every dime passed on you is but a sixpence, crossed and express your doubts about getting rid of it, if you take it.

Never accommodate, if you can help it.

Never visit the sick and afflicted, and never give a farthing to the poor.

Grind the faces of the poor and unfortunate. Brood over your misfortunes, your lack of talent, and believe, that at no distant day, you will come to want. Let the poor house ever be in your mind, with all the horrors of poverty and distress; then you will be miserable, if we may so speak, to your heart's content; sick at heart, and, at variance with all the world.

—Selected.

HEALTH MAXIMS.

Take the open air,
The more you take the better;
Follow nature's laws
To the very letter.
Eat the simplest food,
Drink of pure, cold water,
Then you will be well,
Or at least you ought to.

—Anonymous.

EVER NEAR.

LEWIS HORTON.

WHEN the shadows darkly gather,
O'er the toiling rugged way,
Lo! bright angels from the Father,
Turns the night to brightest day.

When the storms of life are falling,
And the path seems long or drear,
Then a voice in spirit calling,
Whispers softly, "I am near."

Sing my soul, O! sing forever,
Of the joys they bring to me,
Earth with all its glory, never
Can outshine their sympathy.

Thus for all that comes I render
Thanks, to him who knoweth best,
Storms or shadows, clouds or splendor,
All a loving God hath blest.
Canterbury, N. H.

PATIENT WITH THE LIVING.

MARGARET E. SANOSTER.

SWEET friend, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor,
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender ruth shall we have gained
Alas, by simply dying!

Then lips too chary of their praise,
Will tell our merits over,
And eyes too swift our faults to see,
Shall no defect discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill-path, will scatter flowers
Above our pillow'd slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home,—
Be patient with the living;
To-day's repressed rebuke may save
Our blinding tears to-morrow;—
Then patience,—e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamour;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home,—
Be patient with the living.
— *Good Cheer.*

Reasons for supporting the MANIFESTO.

JAMES S. PRESCOTT.

MUCH credit is due the Editor and Publisher for the able manner in which they have conducted our Journal, the past year, in giving us a new and improved edition of that excellent work. I have been much edified in reading the biographical sketches of some of the first founders of Shakerism. I always feel the wiser and better for having read them. Likewise, the Pictures of "Our Homes," in Enfield, N. H. and South Union, and Pleasant Hill, in Ky. They are delightful to look upon. Likewise, those in Alfred, and New Gloucester, in the State of Maine. I consider them all model examples, of "Rural Homes," in the world. May God bless the inmates thereof, and increase their numbers, from the rising to the setting sun.

1. Because, It is the best moral reform paper published, and as such, is worthy of universal patronage.

2. Because, It contains original articles, from some of the best writers, among Believers, of both sexes, on Theology etc.

3. Because, The music on the last page, is worth more than the subscription price of the paper.

North Union, Ohio.

MOTHER is love and charity to the penitent.
H. H.

BUSRO, NO. 1.

SAMUEL S. MCCLELLAND.

On the first Sabbath in Aug. 1805, a camp meeting was held in Dunlavy's congregation, on Eagle Creek, Adams Co., Ohio. Elder Benjamin S. Youngs and Elder Issachar Bates went from Turtle Creek, Warren Co., in the same state to attend the meeting. As both of the Brethren were preachers of the word of God, they were invited to speak. The word was received into honest hearts, and the Rev. John Dunlavy was one of the first that accepted it.

In May 1810 a proposition was made to form settlements at Turtle Creek, Ohio, Shawnee Run, Ky. and at Busro, Ind. In June George Lagier and Wm. Gallagher were appointed to go to the Wabash country to select a place for settlement. They called at the house of Robert Gill, Robert Houston and Joseph Worthington.

It was finally decided to form a society at Busro Creek, which report gave general satisfaction. From Eagle Creek, Ohio to Busro, Ind. is about 300 miles. A company of Brethren had been selected to drive the cattle and sheep, and to mow the prairie grass for their winter forage. All the estate at Eagle Creek was sold in 1810 and early in the winter of 1811 they made preparations for the journey, as will be seen by the following memorandum of events, as written by Samuel S. McClelland.

During the month of January the Brethren had obtained two boats and brought them to Red Oak, in Mayville where they were to be held in readiness for the reception of the property. A large part of February was spent in making preparations for the journey. Many of the household articles that could not be conveniently taken to Busro were sold at auction, while the others were packed and taken, to the boats, a distance of ten miles.

On the 4th of March the two boats, one with a keel and the other flat bottomed set sail for the Wabash. At Jeffersonville the boats were unloaded and the wagons set up. The horses were taken to this place by land. On the 9th three wagons with seven families left Jeffersonville for Busro, a distance of 120 miles, where they arrived on the 16th.

The boats now passed on to the mouth of the Wabash, when the keel boat received all that was in the flat boat, except a pair of mill stones. These were left on the bank and afterwards sold. The keel boat now passed on to the mouth of Busro Creek, and reached that place the 29th.

But few notes were kept of the journey of this first company, so that we shall now refer to the one that left Eagle Creek on the 20th of March.

Eldress Ruth Darrow, Saloma Dennis, James Price and Samuel S. McClelland left Union Village for Cincinnati in order to meet the second company, that were to make the journey in the boats. Of this trip to Red Oak Creek, Samuel writes: We reached Cincinnati in the evening and put up at the Columbian Inn. The next morning all went on board the boats at eight o'clock, but did not leave the place till quite late in the afternoon. At night we landed on the Kentucky shore just below the mouth of the big Miami. Before leaving Cincinnati we found it necessary to purchase another boat for transportation of our stores.

Mar. 23. We set sail early in the morning but the day was very unpleasant. At night we landed on the Indiana shore, and the Sisters, with a few of the feeble Brethren found accommodations in a house. This was a fearful night. The thunder and lightning was dreadful while the rain was poured down upon us. Before morning the river had risen full eight feet.

Mar. 24. Sabbath. We sailed at eight, A. M. with fair wind, but at ten A. M. while passing a great bend in the river the wind drove us violently against the Kentucky shore and we were obliged to remain here till the next morning.

Mar. 25. We sailed at six A. M. At one o'clock P. M. we passed the mouth of the Kentucky river, and went on thirty miles to a small creek on the Kentucky shore. The day had been very pleasant and we rested comfortably at night.

Mar. 26. We sailed at six A. M. and at two P. M. landed at Jeffersonville where we remained about two hours. We then passed over the falls and went on shore. The rain made our night very uncomfortable.

Mar. 27. Eldress Ruth Darrow, Saloma Dennis, James Hodge and William Price took a carriage at Jeffersonville for Busro and arrived at that place on the 30th. Our boats were lowered to Silver Creek. The goods were now unloaded and taken three miles up the Creek in a pirogue to a place where the wagon, had been stationed.

Mar. 28. We were still employed boating the property to the landing. On returning with our last load, night came upon us. It was cloudy and dark, and we learned to our sorrow that we were lost among the drift wood, and finally grounded in a field where we were obliged to leave our boat and make the best of our way through the water, mud, logs and brush to our camp at the mouth of the Creek.

Mar. 29. We found our boats in the field some distance from the Creek. The water had fallen rapidly during the night so that we were obliged to haul them off. All of our plunder was now placed in our four boats and we pushed off at nine A. M. The boats were lashed together and floated along very pleasantly. We passed the mouth of Salt River at two P. M. and made arrangements to sail all night. At three o'clock on the morning of the 30th we struck an island and were obliged to cut the lashing of our boats. They immediately parted and could not be secured again till after sunrise.

Mar. 30. We floated along pleasantly all day and landed for the night seven miles above the Yellow Bank.

Mar. 31. Sabbath. We sailed till eleven A. M. when the wind blew so violently that we were obliged to land. We remained here the balance of the day and through the night.

Apr. 1. The wind is still blowing. However, we pushed off and passed the mouth of Green River. At two P. M. the wind ceased, the river became calm and we had a fine day. We passed the Red Banks and landed for the night near Diamond Island.

Apr. 2. Floated without interruption till two P. M. when we landed about half a mile above the mouth of the Wabash. We remained here till the next morning.

Apr. 3. A company of able bodied men met us at this place. They had made the journey from Busro in three days.

Apr. 4. We loaded our small boats, made some oars and after due preparations began ascending the Wabash for Busro. It was three P. M. when we set sail, and we had made only nine miles when we encamped for the night on the Bone Bank.

Apr. 5, and 6. We moved up the river about twelve miles. On the night of the 6th we had heavy thunder showers.

Apr. 7. All wet this morning. We sailed twelve miles and about the same each day till the 14th.

Apr. 14. Sabbath. Passed Coffee Island and encamped on the west bank of the Wabash opposite the mouth of White River.

Apr. 15. Passed the grand rapids, sailed fourteen miles and then encamped near the Dochee River.

Apr. 17. We landed at Vincennes at three P. M. and after resting an hour we sailed four miles and then encamped for the night.

Apr. 18. We reached the landing at Busro at four o'clock P. M. This was our last stopping place and our last encampment.

Apr. 19. The boat and rafts were unloaded and the goods taken to the settlement, a distance of six miles. The Eagle Creek and Busro people were now united in one community. The larger number were accommodated at the house of Robert Gill, and this was considered the central family of the Society. Four miles N. E. was another family called the Upper settlement. About three miles west were the families of Robert Houston, Joseph Worthington and others and this was called the Lower Settlement.

Most of the Brethren were engaged in the business of the farm. One hundred and fifty acres were under cultivation, the management being given to George Lagier. The central family contained seventy two members, and the whole Society three hundred. The first house that was built after the Society was formed was of hewn logs and contained four rooms. This was finished in the month of June and gave good satisfaction.

One death occurred from fever June 17, Anthony Fam. Age 35 years which was attributed to the low, wet lands. At the same time several persons were confined to the house with the same disease but no more deaths are recorded for this year.

In July Gov. Harrison appointed a meeting at Vincennes and made a treaty with the Indians but it amounted to but little good as the red men went away as ill humored as they came. A company of rangers followed to see them safe out of the settlement.

(TO BE CONTINUED.)

PURITY.

NANCY G. DANFORD.

"BLESSED are the pure in heart, for they shall see God." Here seems to be a peculiar blessing for those who keep themselves unspotted from the world; therefore it is of great importance that we know what is meant by being pure at heart.

When we speak of pure gold or pure water it is easily understood what is meant; but a pure heart who can know how to obtain the treasure to which so great a blessing is promised, "They shall see God." Gold is not pure in the ore, but has to be heated and smelted, repeatedly, until the refiner can pronounce it pure.

How can we purify the heart the very seat of lifetime and affections?

We know that all our natural tendencies are toward the earth; then how can we rise to a state of purity, but by a refining process, and how shall we find the furnace?

The Lord hath said by the mouth of his Prophet, "I will place my fire in Zion, and my furnace in Jerusalem." The Savior says, "I came to bring fire on earth, and what will I if it be already kindled." It is not a fire to consume the outward world, but the testimony of eternal truth, planted in the soul like a consuming fire to all evil desires and appetites; the baptism of the Holy Spirit

and fire with which our Savior was baptized, and through which every soul must pass again and again until wholly purified from a fallen and corrupt nature or forever be debarred from that City whose streets are paved with gold, so pure that it is as "clear as crystal" for nothing can enter there that defileth not even one thought or imagination, all must be pure and clean.

Therefore, saith the Savior, "Straight is the gate and narrow is the way that leadeth unto life," to eternal life, so very straight it will not even admit the appearance of evil; nought but the humble soul clothed with the garments of holiness, by living the life of Christ, walking even as he walked without sin and blameless before the throne of God, then will souls be accepted when they reflect the image of the refiner while in the crucible, or furnace; for he says, "I have chosen you in the furnace of affliction." But we have all sinned and what can we all do to become pure? It is written, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Here, we are shown the way; it is by confession to cancel the sin, and then by a true repentance and forsaking of sin in deep humility, to wash the stains from the soul, thus make it clean and white, then seek, devotedly, to clothe it with all the graces and beauties of that lovely character, Christ our exemplar.

Canterbury, N. H.

FAITH in God is to learn his problems by going and doing them; not trying to understand them first, or doing any thing else whatever with them first, than obeying them.

—George Macdonald.

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Letter Box.

Enfield, Conn. Apr. 1885.

DEAR CHILDREN;—"Work out your own salvation." Begin now. While you wait for that which may never come, precious opportunities are passing away forever. You have no right to waste a moment. Wastefulness of time is a sin. "Time enough is little enough." Press on for the crown awaiting the faithful.

The present well improved is the best preparation for the future. Time is short. Improve your portion small. It is the little moments wisely used, the little duties well performed, that make up the sum of a virtuous life.

Little by little your work is done; step by step, the crown won. Purity insures a crown worth wearing.

What though temptations assail? How shall you know your strength but for them? "It is the Lord who girdeth with strength unto the battle." Be strong in Him. Your days are golden now. Be watchful. Constant watchfulness is the price of salvation.

"Make your calling and election sure." Not only to be called, but to be Christians.

It is what you are that will make you valuable. It is not how long, but how well you live. "Since earthly joy abideth never, work for the joy that lasts forever." Work! Thanking God who gives you the strength and the opportunity. "Work, for I am with you saith the Lord of hosts."

Your Brother,
Daniel Orcutt.

Shaker Village, N. H. 1885.

MY DEAR LITTLE SISTER EMMA BELL;—Four years ago on a bright October day a little girl was brought here by her father to claim a place as your sister. Now, you have gone from home. Although she has a great many more sisters, yet she misses her own little Emma Bell and prays every evening that no harm may come to her, but that she may return again safely. Do you know who this little girl was or is? Well, I have

never regretted the day nor the working of the good spirit that put it into the mind of my dear father to provide me with such a good home and so many dear little sisters to love, and who, I am sure, love me in return. Then the dear, dearer and dearest friends, who are each day caring not only for all my physical wants but the wants of my soul as well.

Just think, Emma, you and I will some day be women and what place in our home do you think we can fill? I am studying music a little and would like to be a music teacher, would not you? I have been sewing during the past week. Sometimes I have changed this work to help the sisters assort the winter apples, and once or twice have assisted Sister Sarah Frances and others.

We have set out the tulip bulbs that will bloom this Spring. These are the first flowers that bloom after Winter, as you know, and I think they get more notice than any other flower, because they are the first. As I look from my window I see some very pretty trees. In one or two places, they are so placed that they look very much like bouquets of flowers. Would you not like to see this pretty picture?

Please accept the love of sisters Mabel, Josephine and my dear teacher Helen for Sister Dorothea, Mary Ellen and yourself, also my kindest love. Your Little Sister,

Lizzie Horton. Age, 13 yrs.

Emma B. King,

MOVED by duty, is the prompting
Near akin to Christ, the way;
Not for any worldly honor
But for virtue we obey.
All that's fitful flees before us
Till the solid track we find;
Here established, ever glorious
Is the well contented mind.—*M. W.*

JUDGE none lost; but wait and see
With hopeful pity, not disdain:
The depth of the abyss may be
The measure of the height of pain,
And love and glory that may raise
This soul to God in after days.
—*Adelaide Procter.*

THE MANIFESTO.

MAY, 1885.

NOTES.

THE mission of the Manifesto in its testimonies of truth, in its messages of love and in its hymns of praise, is from month to month,—“Peace on earth, good will to man.”

Inasmuch as it is able to bear the impress of the spirit of our Divine Teacher, it may meet the anticipations of those who believe that the love of God is most potent in its ministrations for peace and righteousness. All that is good should be sacredly preserved while all that is evil should be consumed.

In whatever we may do whether tending directly to the building up of the new Heavens or the new Earth, or entering the warfare with the Apostle against the powers of darkness, or the spirit of wickedness that dwells in heavenly places, we shall entertain fully and freely the spirit of divine truth, believing as Jesus has said, “The truth shall make you free.” To obtain this freedom, this inestimable treasure, and to be able to assist other souls in securing the same godly prize, is of itself an assurance of peace and happiness.

Nothing contributes so largely to the individual, spiritual prosperity, to that quality of the mind that forms a Kingdom of God upon the earth, as interested prayers and active work. As soldiers of the cross of Christ we should put on the whole armor of God and look forward to the time when we shall be found among the victorious, “having fought the good fight and kept the faith.”

In teaching, the testimony of Jesus was very simple, his yea was yea and his nay, nay. It was not hard to com-

prehend. “He that forsaketh not all that he hath, cannot be my disciple.” This was the test of Christian discipline and comes in that form of truth which is to make us free, as children of our Heavenly Father.

With forms of godliness and a blind superstition that has found its way into the religious world and fortified themselves behind creeds and churchal dogmas, we can have but little sympathy.

Where selfishness rules, there rules, at the same time, a dominant spirit and the growth of this worldly element is a rapid development in every evil work. Jesus actively preached the spirit of universal love and good will for all the creation of God. Even the sparrows were worthy of a special notice of tender care, while the disciples who were so privileged as to share his gospel exhortations, he said,—“Are ye not of more value than many sparrows?”

If God has a loving care for the creatures that perish, most certainly He will have a deeper regard for those that are worthy of eternal life. This led Jesus to advise his disciples to this end.—“Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal.”

An admonition filled with an interested love for the children of God. The better way is to lay up our treasures in the heaven of heavens where thieves cannot break through and steal. These were the preliminary steps to a higher and better life in the Church of Christ; in a Church that must stand apart from the world and wholly separated from its forms, its follies and its sins. In it will be found those who have accepted the cross and are already in the order of the

resurrection. Mine and thine are to be laid aside and a united inheritance accepted as representing the testimony which Jesus from the first, sought to establish among his disciples. All that a man hath, said he, yea, and his own life also must be dedicated to the service of God.

ANOTHER star of hope is clearly seen in the religious world, and it will, no doubt, have a salutary influence upon those who are so fortunate as to come within the circle of its influence. The church of the "United Brethren" are proposing stringent measures in regard to the use of tobacco. Over the signature of one of these active workers, is an article that is well worthy the serious attention of those who would wish to do themselves good and to set a worthy example for those who are younger. Br. Kephart suggests, "That no person addicted to the use of tobacco shall receive license to preach the gospel."

This seems to be moving in the right direction and the agitation of the subject must necessarily do good. He then very kindly and considerably enlarges upon the subject as follows.

"I do not mean to say a word against the older ministers who use tobacco. They have been faithful servants in the Church, and have done much good despite the difficulties they have labored under from the tobacco habit. They unfortunately became slaves to it when they were boys, likely, induced thereto by ministers of the gospel; and when they entered the ministry there was not the light on the tobacco-iniquity that there is to-day. Science and the high authority of the best medical schools had not demonstrated the injurious effects resulting from the use of tobacco; and now they are so confirmed in their slavery to the habit that it may be impossible for them to break it; but not so with

young men entering the ministry to-day. If they are sufficiently intelligent and well informed as they ought to be to preach the gospel, they can not be ignorant of the filthiness, the expensiveness, and the injuriousness of the tobacco-habit. And surely the young man who, knowing all that science, medicine, and good manners testify against it, has not grace enough and grit enough to break away from that habit, has not grace enough nor intelligence to preach the gospel of Christ."

We also fail to see wherein a person is specially benefited by the indulgence in a bad habit. Those who use tobacco soon infect a room with their breath and the emanations from their garments, and to that degree that it becomes very nauseating to most persons.

Sanitary,

SANITARY RULES.

EMILY OFFORD.

SHAKE your bed-clothes separately, and air your bed every morning, so that the effete matter that has been thrown from the body may escape, and not remain to be again absorbed by the lymphatics.

Inhale the fresh air freely before partaking of the morning meal, it gives zest to it.

Never eat what you do not need because it pleases your taste. It is better to bear the cross and be saved from dyspepsia.

Never eat between meals.

Never eat or drink contrary to your own conscientious principles even though others may deride you.

Never drink unless you are thirsty, and then nature's wholesome and healthful beverage will be agreeable and delightful.

Never wear more clothing than is sufficient to keep the body warm.

Never let a day pass by without shedding on some one, a ray of the sunshine of goodwill and kindly cheerfulness.

Never neglect to pray for the guidance and protection of the Holy Spirit.

Mt. Lebanon, N. Y.

TRIBUTE

*To the memory of Elder Daniel Crossman,
Of New Lebanon, Columbia Co., N. Y.*

OUR DEPARTED SHEPHERD.

AMELIA J. CALVER.

THE night damp settles on the fold;
The shades of evening fall;
A sorrowing flock, now wait in vain,
Our trusted Shepherd's call.
Far down the vale, we find him not,
Nor on the mountain's crest;
For the Shepherd of the "Upper Fold"
Has called him home to rest.

Gone home to rest? Oh, can it be?
When we have lov'd so long!
Could not our filial constancy,
His labors here prolong?
Could not our earnest pleadings hold,
Our dearly lov'd and blest?
Though the Shepherd of the "Upper Fold"
Oft call'd him home to rest?

Ah nay, the cruel toils of time
Have worn his life away;
'Twas not within the pow'r of love,
To ask his longer stay.
Long suffering, with relentless hold,
Has giv'n a martyr's test;
And the mercy of the "Upper Fold"
Now bids him "come and rest."

No hireling Shepherd has he been
To flee in danger's hour;
No midnight watch, no heated noon,
No foe, no alien power
Has an unguarded vigil found,
Nor a slighted Lord's behest,
'Till a message from the "Upper Fold"
Has giv'n him time to rest.

And who will now, with patient toil
Bestow such loving care;
Who'll bless the nine and ninety safe
And seek the wanderer?
Who will with courage strong and bold,
A Savior's name confess,
And, like him, in the "Upper Fold"
Find a Savior's hand to bless?

Dear Father, we'll not mourn thee now
As one forever gone;
Thy love still guards thy earthly flock,
And leads us ever on.

And, when the river we have cross'd
Which bounds that land so blest,
We shall meet thee, in the "Upper Fold"
Where the weary are at rest.

Mt. Lebanon, N. Y.

THE MOTHERHOOD OF GOD.

THE Rev. Heber Newton of New York City, whose lectures on the Bible, it will be remembered, caused so much attention a year ago, is not to be silenced. "The voice of God in the soul of man," sounds with a trumpet call within an organization altogether too large for the bands of the church. On Sunday last, Jan. 4th, his sermon was upon "The Motherliness of God," from the text: "As one whom his mother comforted, so will I comfort you." It will be seen that the noble minister sees the principle of the duality of sex, running through all life, beginning with Deity. It marks an advanced era in religious thought when such as he dare to give voice to their own inspirations. We learn from the *Herald* that—

"Readers of Theodore Parker," said Mr. Newton, "will recall his favorite invocation to the 'Divine Mother.' In those noble prayers which reveal the inner spirit of the man who is known to the church only as the stern iconoclast, one comes continually upon such a phrase as 'We thank Thee, O God, that we know that Thou art our Father and our Mother.' 'Very beautiful,' the heart instinctively whispers, while the head, perhaps, objects, 'but not at all sound.' The thought of God as the Divine Mother is a very ancient one, found in most early nature worship. 'Tainted thus,' you will say, 'by a genuine paganism.' What, then, about St. Augustine's cry, 'O God, Thou art the

Father, Thou the Mother of Thy children !' The churchman and the heretic meet thus in the spirit's longings, the true worship. To seal the union we have no less an authority for this thought than the greatest seer of the Old Testament, the second Isaiah, who, speaking in the name of Jehovah, said : 'As one whom his mother comforteth, so will I comfort you.' I wish to speak to you to-day upon this thought of God as not alone our Father, but our Mother.

"Mr. Newton then referred to the shock which, he said, the title conveyed to many minds, and proceeded to account for it by the fact that the church had been in the hands of men who, rather than women, had fashioned theology, reflecting upward upon God the distinctly masculine qualities, and by the fact that civilization itself has been chiefly fashioned by men, and that its ideals of power had thus grown out of the stern struggle they had to carry on. Nature, however, warranted the ascription of this gracious title to God. She wears undoubtedly at times a very dark look, said Mr. Newton, little like the face of a motherly power; but this stern and savage aspect breaks away into a milder and gentler expression when the mask she ordinarily wears falls off and her secret is revealed to them that know her well. Sit beneath the sacred pines with Emerson and hearken to the whispers of his communings with the spirit of nature, and you will understand the smile upon his Spartan face. He has felt the beatings of the heart 'whose throbs are love.'

"Nature, however, cannot quite clear the divine idea in it. Matter so clothes mind as to conceal its true form. We

must rise to man in order to know rightly what God is. Humanity plainly images a power which is at once the source and pattern of the womanly as well as of the manly qualities, inasmuch as woman as well as man is needed to fill out the idea of humanity. The womanly traits are as worthy of the Divine Being as the manly traits.

"Mr. Newton then passed in review the peculiar characteristics of womanhood—pity, forgiveness, gentleness, patience, sympathy, unselfishness—arguing that each proves itself a real virtue or strength, and as such really flows out of the divine nature.

"Jesus bodied the womanly ideals as well as the manly ideals, and the God who is manifest in him shows himself to us, therefore, as one to whom we can rightly address Parker's and Augustine's prayer. Mr. Newton, in concluding, dwelt upon the comfort such a conception of God brings to those who, amid the congratulations of the New Year season, are bowed down under suffering and care and affliction."

—*Religio P. Journal.*

[Contributed by Elder F. W. Evans.]

THE EARLY QUAKERS.

"QUAKERISM aimed at the overthrow of nearly all vested interests. The Quaker dogma of an unpaid ministry was hateful to the ministers of other denominations. Its non litigious principles dealt as great a blow at the very existence of lawyers as its non-combatant ones did that of the soldiers.

All who loved the beautiful disliked the idea of a religion which forbade music and painting, and which prescribed a sober monotony of dress. Whilst the gay dreaded one that held every amusement, however harmless, as mere waste of time, and therefore sinful. The rich and noble still more

dreaded one that destroyed all inequalities of rank and forbade the honors they considered theirs, by right.

The Quaker system not only run counter to the habits and customs of the time, but it ran perpetually counter to them. Other dissenters, if they chose, might conform to them in social or political matters, but the Quaker was forbidden by his creed to do so. In the house and workshop, in the field or on the highway, he was a marked man. His speech was couched in different phrases from that of other men. His dress was not of the same cut and was of more sober color.

His manners were less polished and seemingly less courteous. His whole existence was a protest against conventionalities, nor could he consent to make any concessions to the weaker brethren. None of these peculiarities were absolutely novel, nor were any of the religious doctrines of the Quakers. In the most distinctive of the latter, the doctrine of the inward spiritual light which superseded revelation, they had been forestalled at least in part, by the German Mystics, and in others, such as the non use of the Sacraments, they did little more than copy or continue the earlier Puritan religious systems."

Mt. Lebanon, N. Y.

[Contributed by G. B. Avery.]

THE ART OF THINKING.

ONE of the best ways of improving the art of thinking, is to think on some subject before you read upon it, and so observe after what manner it has occurred to the mind of some great master; you will then observe whether you have been too rash, or too timid, what you have omitted, and, in what you have succeeded; and, by this process you will insensibly obtain a great manner of viewing a question.

It is right, in study, not only to think when some great opportunity provokes you to think, but, from time to time to review what has passed; to dwell upon

it, and, to see what trains of thought voluntarily present themselves to your mind. It is a most superior habit of some minds, to refer all the particular truths which strike them, to other truths more general, so that their knowledge is beautifully methodized, and, the general truth, at any time, suggests all the particular exemplifications which at once leads to the general truth.

This kind of understanding has an immense and decided superiority over those confused heads in which one fact is piled upon another, with the least attempt at classification and arrangement.

Some men generally read with a pen in their hand, and commit to paper any new thought which strikes them; others trust to chance for its re-appearance. Which of these is the best method to the conduction of understanding, must, I suppose, depend a great deal upon the understanding in question. Some men can do nothing without preparation; others, little with it; some are fountains, others, reservoirs.—*Sidney Smith.*

ALMOST SUNDOWN.

I AM looking over my labors
By the light of the setting sun;
For I see by the lengthening shadows
That my day is nearly done.

My work for the blessed Master
Is drawing towards its close;
Far less have I done in the vineyard
Than I hoped when morning rose.
And yet, while the daylight lingers
I will work as well as I may,
Nor waste the remaining moments
Regretting a misspent day.

And O! if now in the vineyard,
Are any led there by my hand,
I give you this word at our parting,
As near to the gateway I stand.

Do all you can for the Master;
Do better than I have done:
And then, when the day is ended,
You may welcome the setting sun.
—*Selected.*

SUPPLICATION.

ENFIELD, N. H.

Hear us, Hear us O righteous God, Hear us, Hear us; Hear our sup-pli-cation. In hu-mil-ty

Hear us, Hear us;

ty we come in - to Thy house of prayer. Give us strength, O Lord, we pray, To re-new our lives to

Thee. Open Thy avenues of boundless love, Thy fountains of life-giving waters. Bless us O Lord,

us O Lord, Bless us with Thy blessing. Cover us as with a mantle, } from all harm.
Bless us and shield us

Bring us nigh unto Thee, as children of Thy tender care, and lead us, O God, for - ev - er more.

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Kind Words.

Harvard, Mass. 1885.

BELOVED EDITOR:—I yield to a very pleasing inclination to congratulate you, and co-laborers, on your successful efforts to keep our little white sail afloat on the great sea of human affairs. This flag of truce, extends an invitation to fraternize with all loyal fidelity to human love, and happiness in the many bannered crafts that float upon time's sea.

They are no longer satisfied "with skimmed milk here, with a promise of cream in the clouds."

This beautiful green earth is no longer a curse, but a blessing, made to be, and to make happy in. Mother Ann said, "If I possessed the whole world, I would turn it all into joyfulness." True religion unites, and makes happy, all who "cease to do evil, and learn to (be and) do good," and do it.

May the good angels, and earth's best spirits be your helpers. So hopes and prays your abiding Brother. Elijah Myrick.